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challenge interest and endeavor in behalf of Christian teaching. Attention is invited to this article because of the "conditions in America" which are named first as of "paramount importance" to religious education. "Discipline" is the first to be mentioned. He complains that much undisciplined and non-effective manhood and womanhood is to be found all over the land. Self-control is a prime requisite of true manhood and womanhood. And the secret of self-control in adult life is parent-control in childhood. It is for this cause, among others, that religious education is of great importance; for one of its special tasks is to teach parents their duties. "Manners" are placed second. He regrets to have to say that manners are conspicuously absent in these present days. The essence of manners is consideration for others, which in turn is the product of the love of neighbor, of doing unto all men as you would be done by. Religious education teaches this as the fundamental Christian ethic for the mutual relations of humanity. It is a great need and a great task, and illustrates the importance of this branch of the church's activity. "Reverence" comes third. The free and easy-going way of folks is tending more and more to bring all things to a dead level. This is to be deplored. The sacred things of religion must be regarded in a

spirit of reverence if they are to hold their own place in the life and thought of people. The author cites George Adam Smith, the great Scotch biblical scholar, as saying, when on his last visit to America, that the Episcopal church, next to Roman Catholic, is best calculated to instil reverence into the minds and hearts of people. This should be a recognized function of the department of religious education. "Morals" are emphasized as a serious matter. The land is strewn with shipwrecks of men and women. Everywhere men and women are lightly regarding their marriage vows, without regard to their obligations to each other, to children, to society, to church, to God. For sexual and social evils the only sufficient cure is the love and fear and service of God. And an element of greatest value in preserving the purity of individual character, of family, and of race, is plain God-fearing instruction by Christian parents at adolescence in the nature, use, and care of the body and its vital functions.

In America, systematic religious instruction in public schools has hitherto been impossible because of our happy condition as a free church in a free state. Possibly the Gary or some like plan may remedy the grievous lack in the future. Meantime a generation is growing up, and the churches should make a concerted effort to fill the breach.

CHURCH EFFICIENCY

Church Union

For some years the establishment of an organic union of the Congregational, Methodist, and Presbyterian churches of Canada has been the subject of much discussion. Four or five years ago a basis of union was arranged by a joint committee of representatives of the three churches. The Congregationalists almost immediately accepted this basis, and the Methodists showed little or no opposition. The culmination of the movement depended almost entirely on the attitude of the Presbyterian church.

In 1912 the General Assembly of the Presbyterians accepted the proposed basis of union; subsequently, in 1913, in accordance with the "Barrier Act," the sessions, communicants, and adherents voted on a referendum on the question. The vote was favorable, but the majority was so small and the adverse criticism of the basis of union so great that the plan was slightly revised. In 1914 the new basis of union was approved by the assembly, in 1915 a favorable referendum was conducted, and, in June, 1916, at Winnipeg, the General Assembly, after

much heated discussion, voted overwhelmingly in favor of proceeding immediately to the establishment of the "Union Church of Canada."

The Church and Social Salvation

Under this title the *Advance* (Congregationalist), October 19, carries an interesting article by Rev. George F. Kenngott, Ph.D. This writer is regarded as an expert on all questions relating to the social functions of the church. He holds that the whole motive and power of the life of Jesus, the Christ, were gathered up in his words: "For their sakes I sanctify myself" (John 17:19). Here is epitomized Jesus' view of his mission and here is emphasized his primary purpose in giving social expression to religion. The love of the Father is expressed in John 3:16; the love of the Son, John 17:19. For the world of men God gave his Son; for the sanctification of the world the Son gave himself. All commandments he gathered up into two: (1) Love to God; (2) Love to men. Then he unified all diversities by making these into one: "Thou shalt love thy neighbor as thyself."

There are, according to Jesus, just two kinds of people in the world—those who are rendering social service and those who are not. The test of life is not creed, nor ritual, nor fine feelings, nor external authority, but social service in His name. His words and deeds always expressed the power of social salvation. This principle of Jesus must always be applied in and through the church in the various events of life, in the family, in industry, and in statecraft. In the family it shall be, not "My rights are your duties," but "Your rights are my duties." The church must insist that the standard of sanctified love be observed in the family.

The egoist in industry arrays one factor against the other, but when the Christian principle invades industry you have the various factors saying each to the other:

"For your sakes I sanctify myself." This brings all into co-operation under the motto, "Each for all and all for each." In recent time it was the church which said that money is tainted that is gotten in unsocial ways. It was the church, through its leaders, which declared for the socialization of money, ability, and power. It was the church, again, through such leaders as Professors Peabody, Shailer Mathews, and Rauschenbusch, who insisted that life is of one piece, that it is not made up of watertight compartments, that religion must invade business. That men are greater than things, that the real values of life lie in personality, was declared even a generation ago by such men as Maurice, Kingsley, and Ruskin. The Christian principle is invading business and the church is now undertaking to send its youth into business with the same high spirit which animates the foreign missionaries who wear the princely motto "Ich dien" and "Noblesse oblige."

As men recognize their stewardship, "Mine, mine" shall be displaced by "Thine, thine." In the church is more and more operative the principle of insistence on the worth of the person. "Not alms but a friend" is the watchword in modern philanthropy. This spirit was inspired by the words and the works of the Master of men. Again, while the modern church has often followed Jesus afar off, yet it is catching this spirit more fully in the realm of criminology, as it endeavors to discover the punishment to fit the criminal, not the crime, emphasizing here as elsewhere the worth of the individual. Jesus socialized the family, industry, philanthropy, criminology. The perfecting of this work is the task of the church today.

The Church Today

In recent issues of the *Continent* there has appeared a series of timely editorials under the above general caption. The approach is made on the fact that persistent accusations

allege that the church in these times falls shamefully below what it ought to be and do. This sets the editor at work on an analysis of conditions as they are. The most of what he says is concerning the tarnished side of the shield. In doing this he justifies himself because more emphasis is needed on the evil circumstance which must be remedied than on the good facts which need no betterment. The articles appear in the following order:

I. *Success and failure.*—The church is not a failure. Beyond all comparison it is the most powerful force in the world today for upholding integrity and morality. Really it alone holds society together. However, the church of today is not what the world thinks a divinely ordained institution ought to be in the midst of humanity. This is true because the church undervalues its own treasure; is wanting in imagination; is parochial.

II. *The ministry.*—The most efficient leadership that the church has is its ministers. As a rule, ministers must lead their laymen in whatever progress their congregations are making. An excellent church must have a super-excellent ministry. But ministers are hindered by conventionality. The code of the world should not put a minister's words into his mouth. By an inner urge the minister must preach what the Spirit says. As with business, so the church must not limit its effort to standardized patterns. There is the further hindrance of ministerial professionalism. The minister must feel that he belongs to human kind, not merely to his occupation. He must attain success, but he must do so without caring for it.

III. *The laymen.*—Ministers may lead, but laymen make the church. Earnest lay churchmanship alone can give the church momentum. What is lived is what the world accepts. Behind the social gospel there must be the living example. The chief obligation of the layman is: "To

stand up before the onlooking eyes of a critical world and play the part of demonstrator for the goods that heaven offers humanity to salve its festered body and clothe its naked soul." To this great end laymen of today need to be more spiritual, to have keener understanding, to possess more wholeheartedness.

IV. *Evangelism.*—The tendency of popular influence is to turn the Christian mind away from individual regeneration and fasten it on social reform. This tendency has impressed on the church a deep sense of necessity for the social service which it has urged, without destroying the sense of necessity for personal conversion. There is in the church today an increasing desire to evangelize, in plans to evangelize, and in the work of evangelism. The present prevailing means in use is "the union tabernacle campaign." But along with this evangelistic efficiency must characterize the local congregation, which is now a reasonably effective persuader. It must become also a constrainer and a compeller.

V. *The church as an educational force.*—It is the most potent and pervasive educational force in the modern world. Through it more than anything else comes the right understanding of life. To this end the Sunday school contributes much. Honest respect for integrity of character, fidelity to trust, and rigid personal morals are a tribute above all things else to the service of the Sunday school. The best in it should be conserved, and to it should be added all that modern efficiency makes possible. Again, once the church college was founded and kept up by the denomination and for its own good primarily. Now it is a contribution which the denomination makes to the well-being of society.

VI. *The real "Social Service."*—However much it may be charged that the church has been recreant to its social duty, it is nevertheless true that the Christian era has been the world's first and only era of

benevolence. The church has not done all that it might have done, yet its past has not been without social motive. The greatest movements that have aroused the heart of humanity since the Reformation have been in essence movements for social justice. This has been true in the historical revolts of both Europe and America against tyrants and tyrannies. Here was simply the social assertion of the principle that all men stand equal in God's sight. The greatest social reform that history has witnessed was the world-wide abolition of slavery. Christianity did it. So also with the temperance reform. But modern thought and inquiry have carried social protest on into the industrial phases of civilization. In this realm it is embarrassingly true that the church has not yet attained unto perfectly clear voice. Today the church stands face to face with a fully defined duty to inculcate the social requirements of the gospel to the utmost, particularly in industrial and commercial fields. It must be done. No extenuation can longer avail. The church must develop, must proclaim, must insist upon a clear-cut program of social equity applied to industry, business, and politics. The chief hindrance is that thousands of ministers still seriously believe that if they undertake to preach on social topics they will forfeit the power to preach efficiently touching sin and the need of personal salvation. This, though, is an empty boggy, a superstitious dread. The social and the evangelistic interpretations of Christianity are not incompatible. It is the urgent business of the church to unite the two and complete each with the mutual enrichment of the other. Social Christianity must, and will, be ratified and made potent by evangelistic Christianity.

The Church and Secular Affairs

In this discussion the *American Lutheran Survey*, November 2, raises one of the great questions of the age: What are the bound-

aries to the sphere of proper church activity? It is conceded at once that spiritual regeneration is the supreme work of the church. In this the church is bound to depend upon the preaching of the Word and the administration of the sacraments. Perfect faithfulness here, at least theoretically, would seem sufficient to solve all human problems. But practically it was found, even in the experience of Jesus himself, that the spiritual involves the social, the social involves the educational, the social and educational involve the economic, and the economic interests of men involve their civic interests.

The church not only cannot accomplish spiritual regeneration, but cannot begin to do so, until it extends its interests and activity clear through the whole realm of human interests. Therefore, there can be no question whether or not the church should make such an extension. The one question is, how the church can extend its interest and activity so as to keep the spiritual supreme and yet be effective in its service all the way through the interests of men.

For the church to fulfil its functions in social and civic affairs two ways are open. One is by official participation through organic endeavor. Obviously this invites serious objections. Here the Church would be put to the necessity of antagonizing the state with the purpose to dominate it or to amalgamate itself with the state and thereby lose its distinctive character and miss its higher mission. The other is for the church to project its influence, by way of penetration, into civic affairs, through the development of an intelligent, earnest, conscientious, Christian citizenship. This method is safe and is consistent with the character and the mission of the church. Along this line there should be worked out an adequate scheme of church activity touching all things that pertain to the welfare of man for time or for eternity.